

RELIGIOUS.

INTERESTING ACCOUNT
Of the Conversion of MAHOMED ALI.

Several weeks ago we published an account of the baptism and trial of Mahomed Ali, a young Persian, of 21 years of age, who has recently been converted to Christianity through the blessing of God on the labors of the Scottish Missionaries at Astrachan. In a number of the London Missionary Register, which we have just received, we find a very full and interesting account of the circumstances of his conversion. "Mirza Mahomed Ali," says the account, "is the only surviving son of a venerable old man, descended from one of the chief families of Derbent, and who, until a few years ago, held the office of Chief Judge in that city. From adverse circumstances the father was obliged to remove to Astrachan. Mahomed Ali was introduced as teacher to the Missionaries; and being an accomplished man, he was found qualified to give them instruction in Turkish, Persian and Arabic. Discussions became frequent; and this peculiarity was observed in him, that, while those discussions frequently produced in him the most violent rage, he continually courted their renewal. At last it was discovered, as will be perceived from the following extracts from Mr. McPherson's Journal, that his belief in the Mahomedan Superstition was completely shaken; and the Missionaries traced his progress with delight, till they could embrace him as a brother in Christ."

April 16, 1823.—Mahomed Ali, my Arabic Teacher, came at his usual hour. On offering a few remarks upon the absurdity of the system of divinity, which formed the ground work of our studies, I was more than surprised to hear him reply, "I no more believe what is contained in that book," pointing to the Mahomedan Confession of Faith. Hearing this unexpected concession, I was the more encouraged to enter into serious conversation with him. He now told me that his soul was in deep waters, and that he could not sleep at night, from reflecting upon his perilous situation, in professing a religion which he was afraid was not the true one.

April 17.—Mahomed Ali returned this morning apparently in great anguish of spirit. He had slept none during the night, so keenly did he feel the convictions of a wounded spirit. Before his mind was delivered from the shackles of Islamism, he one day asked John Abercrombie (a converted Cabardian) the following question:—"John, you were once a Cabardian: how have you become a Christian?" "Jesus Christ," answered John, says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest: now when I was a Cabardian, I laboured and was heavy laden; and I came to Christ for rest." This reply of John's wounded Mahomed to the heart and he never forgot it.

April 19.—Mahomed Ali called this evening. I began the conversation by inquiring how it was with his soul. "I am walking about and committing myself to the protection of Almighty God: for I cannot pray the Mahomedan prayers: I pray that God would forgive my sins, for the sake of the atonement of Jesus Christ his son; but," continued he, "when I say the word sox, I feel my heart as it were dragging it back again. I feel no difficulty in saying, 'Lord, do thou lead me in thy truth, and teach me the way in which I ought to go.' I reminded him that the carnal mind is enmity against God, and that he must account this a temptation from the enemy of souls. "Do you believe (said I) the Scriptures of the Old and New Testaments, as received by us, to be a revelation from heaven?" "Yes; & I believe that the Koran is a false book," was his reply. I asked him, do you now believe that Jesus Christ is the only Saviour of sinners?" "O yes," was his answer—"What views have you of your own character?" "I see myself to be poor, wretched, miserable, and undone; that all my prayers, my worship, and obedience in times past, were vain and unprofitable." "Do you see your need of the Holy Ghost to sanctify your affections and purify your heart?" He still answered in the affirmative. "Now," said I, "all that you require is to believe in Jesus Christ for the salvation of your soul." He was much affected with the relation in which he stood to his venerable father. "I am sure," said he, "that my apostasy will bring him down with sorrow to the grave." He spoke very feelingly of his father's peculiar situation; and added, "My Father has many enemies at Derbent; and when they hear of his son becoming an infidel they will rejoice and thank God for it."

April 21.—Mahomed Ali came as usual this morning. When he went home yesterday evening he found Mirabutali, the Mission Teacher, and his Father conversing together. He took his seat beside them & began to speak of the Gospel. As he was proceeding his Father interrupted him, and requested that he might hear no more vain words.

April 22.—Mahomed Ali made his appearance to-day at the usual hour. His Father sent the night before for one of his Persian Friends, and requested him to take his son aside, and give him some salutary counsel. The following conversation ensued:—"So you intend to become a Christian?" "Yes I do." "Are you not satisfied with the Koran, and with your own religion?" "No. Can you prove to me that the Koran is a revelation from heaven?" "Come, come: tell me how much money the English Mollahs have given you for becoming a Christian." "Read the Gospels, and reflect seriously on them; and at the end of three days, you will not ask me that question."—"Remember your Father, your honour, your reputation, are all at stake: it will be for your advantage in this world not to change your religion." "What will that avail me if I must suffer the wrath of God in hell for ever?" "You will be persecuted." "The Gospel saith, And unto him that smiteth thee on the one cheek, offer also the other." On hearing this reply, the Persian Gentleman was confounded, and said, "Why do you not tell your Father these things?" "By the blessing of God, I intend to inform him," was his reply.

April 23.—Mahomed Ali still professes his attachment to the doctrines of the Cross; and says that he is determined, by the Grace of God, to make an open profession of his faith in Christ. The Persian Gentleman has been using every means in his power to withdraw him from the faith of the Gospel; but without effect. That Gentleman acts in the capacity of mediator between the old man and his son. He is a man of extensive knowledge, and approved piety in the Mahomedan Faith; yet so successfully has Mahomed Ali applied to his conscience the arguments with which the Gospel furnishes him, that he has come to the following conclusion: "Perhaps you may be right. You may have truth on your side."

From accounts of a later date it appears, that his father, acting under the influence of his Persian friends, and his own inveterate prejudices, treated Ali with so much harshness, that the missionaries considered his life in danger, and solicited the aid of the governor, by whose authority he was lodged in safety in the mission house. The persecution which he has endured, however, does not appear to have had an unhappy effect upon the minds of his countrymen. The latest accounts from Astrachan bring the encouraging information that the work thus happily begun, is extending its influence over other Persians. [N. Y. Observer.]

INTERESTING INTERVIEW
OF A CONVERTED JEW WITH HIS FATHER.

Two young Jews from Russia, (Abraham David Goldberg, and Samson Myersohn,) were recently converted to Christianity at Berlin, in the Prussian dominions. When the father of Goldberg heard of his son's conversion, he set out with a determination to bring him back if possible; but being taken sick on his journey, he was compelled to return to Russia without effecting his object. The father of Samson then set out, and after a journey of 1000 miles arrived at Berlin. We copy the following account of his interview with his son, from a letter inserted in the Jewish Expositor for December:

He had formed some strange ideas of the situation of our two proselytes. He supposed, as he stated himself, that there was a company of Christians, who held them there confined, and, as they once had gone over to them, forced them to remain among them. Old Solomon had put up in the house of another Jew, and through a third person invited the two young proselytes to visit him. We, their Christian friends, dissuaded them from going alone, because we were afraid there might be a great number of Jews assembled, who together with the father, would use them ill. They were therefore followed by two sensible Christians. They scarcely had entered the room, when the old man rushed out of an adjoining room, clasped his son in his arms; and retired into the other room to be alone with him. Here both the father and the son began to weep in such a manner, that they could be heard in the first room. After a long while they came back again, and the father apologized for not having taken any notice of the strangers—love to his son had made him forget every other thing.

Since that time a very pleasing relation has been formed between father and son.—The father feels deeply grieved—for several nights he has had no sleep—and when I saw him, he assured me, that in five days he had not tasted food. He suffers from an open humor in his face: and the physicians have declared that his abundant weeping has made it worse. But with all that his parental affection is so great, and the satisfaction he feels at the love he experiences from his son is so lively that he speaks with him about his change *always in terms of grief, never of rebuke.* Now and then indeed, an expression will escape him like this: "I would rather die fifty deaths, than live to witness thy transition!" On the other part, the son treats his father with true filial reverence; and whenever he utters a contrary opinion, he does it with amiable modesty. I attended the second meeting between father and son. Besides me, two Christian friends and our dear David were present. Old Solomon it a worthy Israelite, who is not only attached to the outward forms of his religion, but truly enters into its spirit. He said distinctly, "Outward forms are nothing, the state of the heart is the great thing; it is therefore as little to be expected, that all such as are called by the name of Christ should be real Christians, as that all who are called Jews should be Jews indeed. Yet the outward is not to be slighted, as being figurative of the inward. The Jews, he said have a proverb: When you travel with a Christian and pass a crucifix, and he does not take off his cap, throw him out of the carriage."—Here David interrupted him, saying, "The heart must do homage to the crucified not the head only." "True," replied the old man; "yet if he takes off his cap, you may safely travel with him through a forest; he will not murder you." Still this good old man, as is generally the case with Jews, had only a very imperfect notion of the nature of sin. He inveighed against Christianity much in the spirit of Mahomedans. During all these conversations and dissertations, his dear son sat near him on the sofa, with a countenance on which mingled feelings of grief and delight were expressed; never contradicting his father, but turning to me whenever he ventured to utter a contrary opinion. At last the father exclaimed: "Now I would forgive all, had he only obtained from being baptized." This word filled Samson with joy, and with glad emotion he exclaimed: "This is the Lord's doing, who has so much changed the mind of my father; for never could I have expected this.—When we retired, the father spoke with high commendation of the love of the Christians, and said, they are all worthy characters. He has also written home, that the Christians here are quite different from what he had anticipated, very kind and affectionate."

How amiable must a young man appear to us who so powerfully feels in his breast the claims of filial affection, who is so sensible of the love of a kind father, who, by a thousand alluring temptations, is called back to his home, and still remains faithful to his Saviour in a remote country. Surely every one who loves his Redeemer, must feel the strongest attachment and true brotherly love to such an Israelite. It is rumored that the father of David Goldberg has once more set out from Russia, with an intention to go to Berlin, together with his father in law. If this be the case this other young man will have to encounter a similar trial of his faith; but we feel convinced, that he will get over it as triumphantly as his brother in faith, Samson.

From the London Evangelical Magazine.

CHARACTER OF AFRICANER.

The Hottentot Chief—by DR. PHILIP, Missionary. Our readers are in some measure acquainted with the character of this remarkable man, whose conversion and subsequent conduct display one of the most striking instances of the power of renewing grace with which we are acquainted. The following testimony to the reality of his piety will afford delight to every intelligent & serious reader.

"Wonders of grace to God belong,
Repeat his mercies in your song!"

"In a former letter I gave you the account received by Mr. Moffat, of the death of this chief: I have not yet received so much detail on this subject as I could have wished, but such as I have obtained since I last wrote you is interesting. All the accounts I have received of Africaner since Mr. Moffat left him to support the mission at Lattakoo, agree in representing him as having conducted himself, in his family and among his people, in a manner the most honourable to his profession. In his household he exemplified in a high degree the graces of the christian parent and master; and from the day Mr. Moffat was taken from him he continued with much humility, zeal, diligence, and prayer, to supply as much as in his power the place of a missionary. The labours of a missionary were assumed by him from necessity, not from vanity or the love of authority, for while he was meeting with his people on the Lord's day, expounding to them the word of God, and conducting the public services of religion, he was constantly enquiring, whether he was likely soon to have another missionary, and expressing the most earnest desire on this subject. Africaner was a man of considerable natural talents, of unblemished piety, and he possessed an experimental and an enlarged acquaintance with his Bible. Such as recollect the questions put to him in the presence of the Deputation on our arrival in South Africa, will be willing to admit what has been said respecting his knowledge of the scriptures; and to show his good sense and the subdued character of his mind, the following anecdotes may be noticed.

"When he was in Cape Town in 1819, the Colonial Government made him a present of a wagon, an article of considerable value in this country. Remarkable to him, on this occasion, that he must be very thankful to the government for this mark of esteem, I shall never forget his reply. 'I am (said he) truly thankful to govern-

ment for the favour they have done me in this instance; but favours of this kind to persons in my circumstances are heavy to bear. The farmers between this and Namaqua land would much rather have heard that I had been executed at Cape Town, than that I had received any mark of favour from government. This circumstance will, I am apprehensive, increase their hatred against me; under the influence of this spirit every disturbance which may take place on the borders of the colony will be ascribed to me; and there is nothing I more dread, than that the government should suppose me capable of ingratitude."

"The intimate acquaintance with human nature, and the refinement displayed in this remark from a man who had been six years before the savage leader of a savage tribe, added much to the favorable opinion I had previously formed both of his talents and his piety. It will be recollected that Africaner accompanied the Deputation on their first journey as far as Tulbagh, when we operated, taking different routes, the chief pursuing his journey along the Western coast of Africa, while we were called to visit the missionary stations on the Eastern coast.

"While at Tulbagh, the temper of Africaner was exposed to a trial which furnished him with an opportunity of showing his christian spirit. A woman under the influence of prejudice excited by his former character, meeting him upon the public street, followed him for some time, vociferating with all her might, and heaping upon him all the coarse and bad names which her vocabulary could supply; reaching the place where his people were standing by his wagon, with a number of people whom this woman had drawn together still following him, his only remarks were, 'This is hard to bear, but it is part of my cross, & I must take it up.' In the following extract of a letter from the Rev. Edward Edwards, Wesleyan missionary at Khamiesberg, will be found a corroboration of what I have before stated respecting this singular man, and it shows that my estimate of his character has not been influenced by a partiality in his favour arising from his connexion with our Society.

"I regret much that Africaner is no more. His influence among the Namaquas was very considerable, and with a little assistance from government would have rendered the cause of God in that country essential service. Again, Africaner was a living witness of the power of divine grace in changing the heart of one who was formerly so much dreaded by the colonists, and no less so by the surrounding tribes. I believe he adorned his profession, and I have no reason to doubt but his conversion to God was sound. Africaner had a tolerable share of common sense, and was upon the whole a very superior Hottentot. His mind had been much improved by his intercourse with missionaries, and their instructions were by no means lost upon him, for his profiting appeared upon many. He was a Hottentot, and I think a sufficient refutation of that old charge, that Hottentots have no minds and are not capable of improvement and therefore cannot and ought not to be put upon a level with other nations, as it respects intellect. The Hottentot's powers have been much underrated."

"The whole life of Christian Africaner from his conversion, was marked by humility, consistency, and devotedness to God; and the manner of his death appears to have been worthy of the christian profession he had maintained.

"The son of Christian Africaner, a pious youth, wrote to Mr. Bartlett an account of this event, as follows:—"My Dear Father, I have very unpleasant news to write to you: we have had a very heavy and shocking stroke, much lamented by us. It has pleased the Lord to remove from this world my grandfather, and seven days after my father; a few hours before my father died, he called his children together and exhorted them to live in the fear of the Lord, and under the preaching of the gospel, and behold the upright; the latter end of that man is peace!"

PLAN OF THE JEWISH SETTLEMENT.

The Directors of the American Society for meliorating the condition of the Jews, have come to a decision as to the plan of their future operations. The views of the Directors are now limited to the purchase of a tract of 5 or 6,000 acres. The purchase has not yet been made. Until the land is procured such Jews as may come to this country, are to be provided with accommodations at some place in the neighbourhood of New-York, where they are to reside in one family.

PLAN.—I. The object of the Society is, to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them.

II. The Jews who come to the settlement are to be principally employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations.

IV. In order to afford the emigrants suitable religious instruction, a minister of the gospel shall be procured by the Board, whose duty it shall be to act as general superintendent of the settlement.

V. A schoolmaster shall be provided, to teach the children and youth such branches, of the different sciences as may fit them for becoming intelligent, respectable and useful members of society.

VI. Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts, as it may be deemed expedient to have qualified for becoming ministers of the gospel or missionaries.

VII. On the contemplated settlement, a farm shall be stocked and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an experienced farmer shall be placed thereon to manage its concerns.

VIII. All the members of the settlement are to be considered as a band of brethren, governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding each other in the concerns of the life that now is, and of that which is to come; and if any of the emigrants should act inconsistently with their profession, the Board reserve to themselves the right, at any time to remove them; lest by their improper conduct they should corrupt the morals of the other members of the settlement.

A copy of this plan is to be sent to Count Von der Recke, with a request that he would act as the agent of the Board, in calling the attention of the religious public in Germany to the objects of the Society.

Indian Improvement.—A writer in the New York Statesman, in an account of a party given by Mr. and Mrs. Calhoun, says—"Among the throng of the Secretary's visitors, none attracted a larger share of attention, than three Chiefs of the Cherokee tribe of Indians, who are at Washington, on business with government. They are all remarkably good looking men, being fine models both in size, form and feature.—One of them was pronounced to be the handsomest man at the party. They were well dressed in the ordinary costume of citizens, and appeared polite and gentlemanly in their deportment. The Ridge, one of the delegation, had with him his little daughter, about 10 or 12 years old, who is perfectly the child of nature, and whose artless manners excited great interest and attention. She was dressed in a neat plaid, with her hair ornamented with a

wreath of flowers, beads and plumes. A large dark eye, possessing uncommon brilliancy, animation and mildness, gave to this little brunette of the wilderness an irresistible charm. Her affection and respect for her father, were very striking, her hand being commonly clasped in his. Her ear was charmed with the music of the piano, and some of the ladies could not resist her artless persuasion to gratify her with a number of tunes.

LETTER FROM MR. FISK.

Extract of a letter from the Rev. Pliny Fisk, Missionary at Palestine, to his friend in New-York.

"Little do you know in America what privileges you enjoy. Though I love my work, and rejoice that it has fallen to me to labour in this country, yet I cannot sometimes suppress the tear when I compare the scenes I now witness with what I witnessed, and what I enjoyed in former years. Oh, what a difference! How refreshing it would be now to pass a few days in such society as I used to frequent. How should I enjoy a sabbath in their company, a prayer-meeting, a conference, or an evening visit with half a dozen pious friends. But if I should ever live to see the light of truth reviving in this land, that would certainly give a higher joy, and more solid satisfaction. And if I were still in America, and some other one were in my place, perhaps I should say, 'Oh, what joy it would give me to supply those ignorant priests with the scriptures, and to read the Bible on the very spot where it was written.' Such is the ingratitude of the human heart. Such, alas! is too often the ingratitude of my heart. Instead of praising and improving as we ought the privileges which attend our situation, we murmur because we are not favored with all possible privileges and gratifications. Though I experience some privations, yet I have, no doubt, my full share of comforts. When labouring to revive pure Christianity in these interesting countries, the mind anticipates such an extent of good likely to result from it, as yields most sublime pleasure. When we think of what is likely to be produced immediately, we find little to animate us. But when we extend our thoughts forward for a century the view swells upon the mind, and we hope for a change which shall cause joy throughout the church both militant and triumphant. When able to proceed, though but slowly, in our work, the mind finds satisfaction in its efforts, and in anticipating the future. But when we see, as we sometimes do, one plan defeated after another, and find ourselves deprived of almost every opportunity of doing good, it is then that the mind sinks. Obligated to be still, and see sin and error abound, and the work of destruction rage on every side, there is need at such times of steady, direct confidence in God. Excuse me for talking so long about myself. I thank you for all the information contained in your letter. I was much interested in the fact you mention, respecting a concert among several of the churches in New-York for the purpose of improving the outpouring of the Spirit. God does hear prayer, and I trust he will hear their petitions and pour down his Spirit upon them. We may expect the enlargement of the church just in proportion as we observe a spirit of prayer among its members. My dear friend, may you enjoy at all times the abundant influences of the Holy Spirit, and thus be useful and happy. Yours sincerely, P. FISK."

PRAYER FOR THE COLLEGES.

For the Boston Recorder.

Mr. Editor,—I am one of those who wish, at least, to feel grateful to any man who will point out to me the best means of doing good. Life is short, and the momentous consequences depending on it, demand diligence and wisdom in the improvement of it. "Be not slothful in business, but fervent in spirit serving the Lord," is a divine injunction, that cannot be too deeply engraven on the heart; and wherever it forms a principle of action, I am sure it will inspire gratitude toward any one who shall suggest the happiest methods of promoting the cause of piety and the welfare of a lost world.

The first suggestion of a general concert for prayer in behalf of our colleges & academies, struck me forcibly. Who that believes the Bible, doubts the efficacy of prayer? Who that recollects the wonders which have been wrought from age to age by the united prayers of the saints, doubts that wonders may be—yes, actually are wrought by the same means in the present age? And if united supplication for our seminaries of learning, may increase the amount of piety within their walls, and become the means of multiplying the heralds of salvation, as we have every reason to believe, then all well-wishers to Zion must rejoice in the proposal to observe one day of the year in such a manner. I confess that I feel grateful for the opportunity of joining the thousands in Israel at an appointed season, in imploring the effusions of the Holy Spirit on those fountains of science, which are sending forth annually such streams as will either fertilize, or reduce to barrenness and desolation the city of our God. I rejoice to know that thousands of hearts will be opened before the prayer-hearing God at the same hour, in relation to the same object—an object unsurpassed in grandeur and importance by any other. I feel assured that great effects will follow such a concert for such an object, an object so dear to the heart of every believing love.

When we pray for the revival of religion in our churches, and for the extension of the reign of Christ over lands that lie beneath the shadow of death, we derive strength to our faith, and encouragement to our hope, from the fact that our prayers do not ascend alone before God—concert here produces animation and confidence. The object too, is so great as confessedly to demand united supplication. But do we not need the same strong faith and lively hope when calling on God to bless our "Literary fountains?" Is the object not large enough to require a similar concert? I firmly believe, that when Christians shall look candidly, and reason justly on the subject, they will not be long in coming to the conclusion, that faith and hope, perseverance and Union in prayer, are not more imperiously demanded by any object than this. Will they remember that there are some thousands of students in our colleges and academies who are not pious—that nearly every individual of these thousands is destined to exert a powerful influence on a thousand other minds in future life, and on their everlasting state—that this influence, if unsanctified, must be pernicious—say, can Christians remember this and still hesitate as to their duty in regard to the proposed concert? Will they remember, on the other hand, that nearly every converted student will become a minister of Christ, and the instrument of saving souls from death,—or if not a minister, be the spirit of piety, and diffuse around him its holy influences—and doubt the propriety of the proposed concert? I think not.

You have lately noticed some objections to this proposal. I was not aware that any one, professing to be a disciple of Christ, could object to it on any principle. I had supposed that the injunction to "pray without ceasing," was still in force, and that it was still proper for Christians to meet with one accord, in one place, or in different places, to pray for the outpouring of the Holy Spirit on individuals or communities, as it might seem to them most important. I know indeed that "Satan trembles, when he sees
The weakest saint upon his knees;" but I know too, that none who love to "pray for the peace of Jerusalem," can fear night from a concert of prayer, observed with that spirit of faith and love, without which all prayer is equally profane and impotent.

I regret that the proposal has not had the formal

sanction of the principal ecclesiastical bodies—not because such a sanction would add any force to the obligations already binding Christians to the duty of meeting it; but because it would have insured a more general attention to it.

But, I believe the day will be observed by many thousands in our American Israel, notwithstanding any informality in the appointment of it; and that "incense and a pure offering" will be presented to the Lord in behalf of our colleges, on a thousand altars. And it will be in vain. Religion will revive at the seats of science and of influence; pious instructors will find their hands strengthened, and their hearts encouraged—the churches will immediately feel the happy effect of new converts will return from college to their homes, prepared to engage in every labor of love for the conversion of their former acquaintances—and many anxious parents will rejoice over their sons, once lost but now found. Are such satisfactions extravagant? They are founded on what God has actually wrought in answer to united prayer, and on the sure word of promise. They cannot fail—I mean, if Christians discharge their duty.

I hope there will be but one sentiment, but one resolution on this subject; and that all who love the Lord Jesus Christ in sincerity will testify that love by asking him, "Lord, what wilt thou have me to do?" And I greatly mistake if the answer shall not be "ARISE, ARISE, AND CALL UPON THY GOD."

BOSTON RECORDER.

SATURDAY, FEBRUARY 14, 1824.

REVIVALS OF RELIGION IN COLLEGES.

In Yale College, there was a powerful Revival in 1802. It commenced in the latter part of winter, and it was feared that the vacation would terminate it, but it continued during the summer, and was not wholly past till a year from its commencement. The number of pious students was small when it commenced. The number of students added to the church in consequence of it was fifty, and many who were not added to the church were greatly changed. There is an account of this Revival in the Connecticut Evangelical Magazine, written by the President, which states, that all the students were in an unusual degree attentive to the interests of the soul.

In 1813, another Revival commenced, at the same season of the year, but it was of shorter continuance, though the good effects of it were many, and are felt in the Churches at this time. Before the Revival, the number of students who were communicants in the church, was only thirteen, while the number of students in the College, was 270. The number who were anxious for their salvation, during a few weeks previous to the vacation in the spring, was much larger than the number added to the church; but several were added to the church, who are now laborious and successful ministers, and others received religious impressions, which appear to have had a good influence over their character, till the present time. Since 1813 there has been a powerful Revival, in which it was supposed, that 40 students at least, were converted, and another of less power and shorter continuance in which 10 or 12, mostly of one class became hopefully pious.

In Middlebury College, since 1805 there have been five Revivals; one in 1806 not powerfully another in 1809, in which 30 students, which was almost half of the whole number, were regarded as converts; another between this time and 1816, in which the number of converts was not mentioned by the Rev. Mr. Merrill, from whom this information was obtained; the fourth and one of the most powerful Revivals known either in the village, or the College, was in 1816; the last was in 1821, in which about twenty students were added to the church.

In 1820 and 21, there were Revivals in Dartmouth, Middlebury, Brown, Yale, Union, Hamilton, and Princeton. Since 1821, there have been few Revivals in the Colleges. It is not known, that there is a Revival in any College at the present time. The last of which any account has been published, was in Jefferson College, Penn. By all the mercies of past years, and all the dearth of the present time, Christians are urged to pray for Revivals in the Colleges.

PRAYER FOR THE COLLEGES.

We are exceedingly grateful that the proposal of the Directors of the American Education Society, to observe the 27th day of February as a day of Fasting and Prayer for the Colleges, is receiving the attention and cordial approbation of the editors of Religious Papers. The Portland Mirror has the following remarks:—

"Is not the Lord waiting to be inquired of? May we not trust he has mercy in store for our seminaries, if we ask with united importunity? Let Christians remember that Bowdoin has sent us a copious shower, and that seldom have even a few of her sons been heard inquiring the way of life. May we not hope, that knowledge classes of Christians, who believe that knowledge is necessary for the ministerial office, and that the grace of God is a still more indispensable requisite, will observe the day proposed, with one mind and one heart?"

The Repository, published in Wilmington, Del. has the following:

"There seems to be some inquiry, whether our Churches intend observing the 27th inst. as recommended. Some, we find, are disposed to commend it. Some, we find, are disposed to object to it. Would it not be well for all to do it? There is abundant reason to believe that the Lord has heard prayer in behalf of many seminaries, and made them fruitful nurseries of the Church. We should therefore be encouraged to plead with him, that he would continue to call salt into these fountains."

The N. York Observer of Feb. 7th has objected nearly a column to remarks in favor of the object.

PRAYER ANSWERED.

Extract of a letter from the Rev. R. K. Rogers, dated to the Editor of the Boston Recorder, dated to Sandy Hill, N. Y. Jan. 26, 1824.

"The Revival in this vicinity, is of such a nature, as to make it abundantly manifest that it is the Lord's doing." It is not confined to any particular age.—Old and young are mourning for cause of sin and are desirous to find relief. This work was in answer to prayer. Christians deeply for the situation of perishing souls, and that they resolved to pray for the outpouring of the Spirit. They were very much animated in the work in which they were engaged, and the Lord hearkened and heard them. "Prayer" encouragement does this single fact afford? "Prayer" breath shall not be spent in vain. "We have" found much good to result from Union-prayer meetings and conferences.—They have been blessed of God in very many instances to the conviction and conversion of precious souls.

REVIVALS OF RELIGION.

A general seriousness prevails at this time among the converts in the Connecticut State Prison, & a number, through the powerful agency of the Holy Spirit, have appeared penitent for sin, while others are crying "what shall we do to be saved?"

[Ch. Secretary.]

Extract of a Letter from the Rev. Edward R. Warren, dated Waterford, Conn. Jan. 30th, 1824.

"There is a glorious work of grace in this vicinity, which commenced about the first of this year, at the Baptist church in Lyme, & already 25 are happy subjects."

"We also have the pleasing intelligence from the Rev. Wm. Bentley, of a revival at East Hadley, Mass. in Massachusetts writes to his friend in Hartford, Conn.:

"There is a reformation in the town of Carver, about fifty have obtained a hope in Christ, and a number more appear very solemn. I will mention one remarkable instance of conversion. An old man, 80 years of age, being under very pungent conviction, asked if there was any one present who could pray. His little grandson, aged sixteen, replied, 'Yes grandfather, I can;' and went to prayer with him. The old man soon after found relief in the Saviour. There is some prospect of a revival of religion in Plymouth and in Hallowell, and some instances of hopeful conversions; the cloud seems gathering all around us; pray for that pure and undefiled religion may prevail."

"There is a revival of religion in Bark, Vt. and in Lenox, N. H. In the former place about 40 have obtained a hope of salvation.—Zion's Her.

CONFERENCE OF CHURCHES.

On the 6th of January, 1824, delegates from most of the churches in Oxford County, Me. met at Berlin, agreeably to previous appointment, for the purpose of forming, if found expedient, a Conference of Churches. Resolved, That it is expedient to establish the proposed Conference of Churches. After prayer for Divine direction, the constitution prepared by the committee was read, and adopted with some amendments. At eleven o'clock, the church was very well filled, and the exercises commenced with reading a report of the state of the churches represented at this meeting. The report was followed, among other exercises, by a discourse from Romans ii. 24, by Rev. Joseph Walker.—After which the Lord's supper was administered.

The report laments a general want of spirituality and piety in the churches, and states that there are many feeble churches within their jurisdiction. In the church in their jurisdiction has been during the past year, no increase or diminution. The number of members is 15. The churches in Norway and Paris contain thirty members; in both the state of religion is low. Two have been received into the church in Paris. The church in Brighton has received two, and lost four by death; present number 24. The church in Fryeburg has received two, and lost one by death; present number 100. The church in Waterford has received two, and lost one by death; present number 116. The church in Unity has received three, and lost two by death; present number 20. The church in Bethel has received none, and lost one by death; present number 30. The church in Sumner has received two, present number 52. Sabbath Schools have been attended in most of the towns in the county, the past year. The concert of prayer is generally observed. A number of churches have contributed, and some of them liberally, to various charitable and missionary societies.

CONNECTICUT MISSIONARY SOCIETY.

The Connecticut Missionary Society is the oldest institution of the kind in this country. In the year 1793, the General Association resolved itself into the "Missionary Society of Connecticut." It was only taking a name; for the society had existed in fact, since 1792. The Society was incorporated by the Legislature in 1802. The business of the Society is managed by twelve Trustees, of whom six are civilians, and six clergymen. The Treasurer is made responsible by heavy bonds.

Extent of its operations.—The field of labour extended from Canada to the Missouri. The Society has often employed between forty & fifty missionaries. The number employed by the Society in its organization is one hundred and seventy. Number of Churches formed.—The names of the places are mentioned, in which new churches have been formed. Most of these have now a settled minister, either the whole or the greater part of the time. There have been at least 1013 individuals admitted to the communion table, and 2222 the ordinance of baptism. Probably these numbers are not one-half of the whole number. The number of books distributed is 45,304.

Funds of the Society.—Receipts.—Annual contributions of the Churches, \$61,093 87
Contributed in the new settlements, 5796 12
Donations to the Society, 15229 72
Fruit of Conn. Evang. Magazine, 11520 07
Fruit of Books, 1824 78
Interest on the Fund, 32061 23

Total Receipts, \$127,525 04
Disbursements.—To Missionaries to new settlements, \$83959 53
To the Mission to Indians, 2567 86
For Books for new settlements, 5683 34
Salaries of Treas. Auditor, and Sec., 3400 00
Contingencies, Printing, &c., 2207 64
On the collection of bills, bad debts, 524 04

Total Disbursements, \$98,342 46
By this statement it will be seen that \$29,183, 38, remains in the Treasury as a permanent fund.

Salaries of the Missionaries are \$416 a year, and a small outfit when they commence their journey. Out of this sum all their travelling and other expenses are defrayed.

Annual Convention was formed in Alabama in 1823. They elected a board of managers, and sent 15 domestic missionaries to labor in the South among the destitute in that State and West Florida. In 17 counties, auxiliary societies have been formed, and nearly the same number of ladies' societies. Their objects are, to propagate the Christian faith, and to assist in the education of the youth for the ministry.

Prayer Hymns.—The Rev. Dr. Lee of Colebrook has written a volume of Hymns which are admirably designed as an accompaniment to his "Revival Sermons." Mr. Nettleton is preparing a volume of Hymns adapted to Religious Revivals.

CHINESE COLLEGE AT MALACCA.

In 1818, Dr. Morrison appropriated £1000, and since that time £500 to establish the Anglo-Chinese College. The corner stone was laid Nov. 11th, 1818, & the College was under the superintendence of Dr. Milne till his death, in 1822. From June 1822, to February 1823, the care of the College devolved on Rev. Mr. Humphreys, a missionary from the London Missionary Society, and in Feb. 1823 on Dr. Morrison.

The number of European students, from the commencement to the present time has been 7; of Chinese 13. The studies of the Chinese students have been the books of Confucius; the Gospel of St. Matthew; the Epistle to the Hebrews; Dr. Morrison's Dialogues, &c. &c.

The College Library contains 3300 volumes; 2850 of which are in the Chinese language.—The other books in the Library are in English, French, Latin, Greek, Hebrew, Arabic, Bengalee, Tamil, &c. &c.

The officers of the Institution are Robert Morrison, D. D. President.—Rev. J. Humphreys, Principal.—Rev. D. Collier, Professor of Chinese.—Le Seen Sang, Chinese Master. Nunsid, Malay Professor. This College, and the translation of the Bible into the language of the millions of China, which is already effected by the unwearied exertions of Dr. Morrison, will be mighty through God, for the extension of the Christian Religion in the Chinese empire.

Protestant Missionary Stations in South America.—The United Brethren established a mission at Paramaribo, the Capital of Surinam, in 1738. At this station six missionaries have been employed, and the congregation consisted in 1821, of 1295 persons, who were principally slaves.

The London Missionary Society established a mission at New Amsterdam, the Capital of Berbice, in 1814. The mission, which has been under the care of the Rev. John Way, has been very successful, and has connected with it a school of 80 children.

The same Society established a mission at Georgetown, in Demerara, in 1809. Three Missionaries have been employed, who are permitted to give the slaves catechetical instruction only.

The Wesleyan Missionary Society, established a mission at the same place, in 1814. There are under the care of two Missionaries, 1322 persons, principally slaves.

The London Missionary Society established, also, a mission in Demerara, about eight miles from Georgetown, at Le Resourneur, in 1808. The number under the instruction of one Missionary, Rev. John Smith, is about 2000.

The Liverpool Bible Society have made some efforts to introduce the scriptures, at Rio de Janeiro, and Bahia, but the Religion of Brazil is Roman Catholic, and no Protestant Mission has been established there.

An Agent of the British and Foreign School Society, has established Schools at St. Jago, the Capital of Chili.

A gentleman to whom the American Bible Society entrusted some Bibles has distributed them with the approbation of the Roman Catholic Clergy, at Valparaiso.

The A. B. C. F. M. in July 1823, gave instruction to Messrs. Brigham and Parvin, to proceed from Boston to Buenos Ayres, with a view to the establishment of a mission in South America, under the patronage of the Board. It was mentioned in the Recorder of last week, that the Missionaries had arrived there. Mr. Parvin, contemplated taking the superintendence of a Lancasterian school, for which funds had already been raised in Buenos Ayres. The subscription for this school was opened before, and not after the Missionaries arrived, and Mr. Parvin contemplates the superintendence of it as a temporary employment only.

The British and Foreign School Society, by their Agent, Mr. Thompson, have established schools at Buenos Ayres.

MISSIONARY STATIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

In India, at Bombay, under the care of Rev. Gordon Hall; at Mahim, six miles from Bombay, under the care of Rev. Allen Graves; at Tannah, twenty-five miles from Bombay, under the care of Rev. John Nichols.

In Ceylon, district of Jaffna, at Tillypally, under the care of Rev. Daniel Poor; at Batticotta, under the care of Rev. Messrs. Meigs and Woodward; at Oodoville, under the care of Rev. Miron Winslow; at Panditripo, under the care of Rev. John Scudder; at Manepoy, under the care of Rev. Levi Spaulding. These stations are all within ten miles north and north-west of Jaffnapatam.

In the Sandwich Islands—at Hanaroora, on the island of Waahoo, and at Wymai, Island of Atooi. In Western Asia, at Malta and Jerusalem.

In the United States, among the Cherokee Indians; at Brainerd, in Tennessee, under the care of Rev. Arl Hoyt; at Carmel, six miles from Brainerd, under the care of Rev. Daniel S. Butrick; at Creek Path, 100 miles south-west of Brainerd, under the care of Rev. Wm. Potter; at Hightower, 30 miles S. E. of Brainerd, under the care of Mr. Isaac Proctor; at Willstown, under the care of Rev. Wm. Chamberlain; at Haws, 60 miles south of Brainerd, under the care of Mr. John Ellsworth.

Among the Choctaws; at Elliot, in Mississippi, 400 miles S. W. of Brainerd, under the care of Rev. Cyrus Evington; at Mayhew, 100 miles E. of Elliot; at Bethel, on the Natchez road, S.W. of Mayhew, under the care of Mr. Loring. S. E. Williams; at Emmaus, 140 miles S. E. of Mayhew, under the care of Mr. Moses Jewell.

Among the Arkansas Cherokees at Dwight, under the care of Rev. Messrs. Finney & Washburn.

"The Board employs among the heathen not less than 146 competent adult persons, of whom not more than one quarter part are preachers of the Gospel. It has established these labourers in 25 different stations; in six or eight different nations speaking as many different languages and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized 10 Christian Churches in the midst of Pagan countries; has established about 70 schools, containing more than 3000 scholars."

MISSIONARY STATIONS OF THE FOREIGN MISSIONARY SOCIETY.

The Society was instituted by the Presbyterian, and Associate, and Dutch Reformed Churches, in

1817. It has under its care seven stations among the Indians, viz. Union Mission, on the Arkansas, 700 miles from its entrance into the Mississippi, under the care of Rev. Messrs. Vaill and Chapman; Great Osage Mission, 80 miles S. W. of Fort Osage, under the care of the Rev. Messrs. Dodge, Fixley, and Montgomery; Tuscarora mission, 4 miles from Lewiston, N. Y. under the care of Rev. Mr. Smith; Seneca mission, 4 or 5 miles from Buffalo, N. Y. under the care of Rev. Thos. S. Harris; Cataraugus mission, 30 miles from Buffalo, under the care of Mr. Wm. A. Thayer; Fort Gratiot mission, one mile below the outlet of Lake Huron, under the care of Mr. John S. Hudson; Mackinaw mission, in the Michigan Territory, under the care of Rev. Wm. M. Ferry.

WESTERN EDUCATION SOCIETY.

Abstract from the Sixth Annual Report of the Directors presented December 31, 1823.

The leading object of the Directors, the past year, has been to purchase a few acres of land, and to erect a suitable house near Hamilton College, for boarding the Beneficiaries.

Fifteen acres of land have been purchased, and a house has been erected of sufficient dimensions to accommodate fifty young men.

The house is now so far completed that it has received the family of the steward, who has commenced boarding the Beneficiaries.

The present number of Beneficiaries under the care of this Society, is twenty-four. The Society assisted twenty Beneficiaries the past year.

At the close of the last year, there were, in the hands of the Treasurer, \$155, 36. Since that time, the amount of receipts has been, in cash, \$1029, 10, and in lumber, provisions, and other articles, as they have been estimated by their respective donors, \$2212, 67; making a gross amount of \$3297, 13. Of this sum, \$2192, 33, have been expended in erecting and furnishing the boarding-house; and \$850, for the board of Beneficiaries.

The amount of demands against the Society, exclusive of what is due to agents, is \$1143, 43. To finish their house, erect a barn and other out-houses, and provide for the support of the Beneficiaries the ensuing year, will require a sum to be raised, not less than \$3000.

THEOLOGICAL SEMINARY AT AUBURN, N. Y.

At a numerous and respectable meeting of clergymen, and others at the Library of the Theological Seminary in Auburn, on the 13th inst.

Resolved, That this convention highly approve of the establishment of a Theological Seminary in the Western District of the State of New York.

And whereas, the said Institution is under the direction of three Professors, for whose support it is necessary to provide—And whereas, a fund for the support of one of them has been generously furnished by a friend in New York—And whereas, encouragement is received from other friends in the same city, that they will establish a fund for the support of a second Professor, provided a fund for the support of the third Professor shall forthwith be raised by the inhabitants of the Western District.

Resolved, As the sense of this Convention, that in order to place the said Institution upon a permanent basis, the Board of Trustees need, in addition to their present funds, the sum of \$20,000; \$10,000 for the support of the said third Professor; & \$10,000 to defray the expenses of the said Professors buildings, &c.

Resolved, That it be recommended to the Board of Trustees to appoint Agents, to solicit donations for the purposes aforesaid.

Twelve agents, consisting of the most active clergymen and laymen in the Western District, were accordingly appointed, and the counties, which they should visit, specified.

AMERICAN EDUCATION SOCIETY.

To the Editor of the Recorder.—Sir, The Directors of the American Education Society, having learned that the comparative view of expenses incurred by their beneficiaries at the different Colleges, as given in Note P. of their eighth Report, is in some respects liable to misapprehension; instructed me at their last meeting, to give through the Recorder a brief explanation relative to this subject.

The great responsibility resting on the Board, and the vigilance demanded in the execution of a trust so important to the Christian public, and to the individuals concerned, gave occasion to the system of minute quarterly returns from all the beneficiaries. The result which was made out from these returns, and given to the public in the above Note was designed to answer several important ends. But the Directors are aware that no such statement, limited to a year or two, can be regarded as a perfectly accurate rule, by which to estimate the whole expense of an education at any College. Whatever aid it may afford to those who are interested in forming such an estimate, this was not the primary purpose of its insertion in the Report.

Please to give this note an early place in your valuable paper, and oblige yours &c.

E. PORTER.

David Brown.—In the Washington Republican of Jan. 31, a communication stated that Mr. Brown, the Cherokee, delivered an address at the seat of Government, on the preceding evening; and that he would speak again on Sunday evening, in Dr. Laurie's Church. We rejoice at this occurrence at a time when it is proposed in Congress to discontinue the appropriation which has heretofore been devoted to the improvement of the Indian tribes. We trust such an example as David Brown, of the influence of instruction on the mind, may have authority sufficient to effect a continuation and extension of measures to promote the civilization of the Indians. By the last report it appears that more than eight hundred scholars received instruction at the different missionary stations. Suppose them all to attain an intellectual character like that of David and Catharine Brown, and what may not be anticipated from their influence and example.

BOSTON MUNICIPAL COURT.

The following Report was presented in Court, by the Grand Jury, on Friday, Feb. 6th.—The whole number confined in the City Jail is 74, viz. Male criminals, 45; Female, do. 7; Debtors, 22. In the House of Correction, 76, viz. Males, 40; Females, 36; total, 150. Of those confined in the latter building, some are for petty offences, but most of them are vagrants, common drunkards, brawlers, and prostitutes; and if the admirable system adopted and pursued by the Mayor and Aldermen for the last six or eight months, is continued, the Jury entertain the belief that the number of vagrants, common drunkards, brawlers, and prostitutes, in the city, will be but few compared to what it has been, and that those at present in confinement, when discharged, will either reform or leave the city. To that system may fairly be attributed the breaking up, in a great measure, of that sink of vice and infamy denominated "The Hill;" and from the best information to be obtained at present prevails in that section of the city than for several years past.

THE PROVIDENT SOCIETY.

A Society with this name, has been organized in Philadelphia, and if properly directed, will be most beneficial in its consequences. It is not intended to pamper idleness, but to call into action the energies of the industrious and deserving poor; to weaken dependence on the charity of the public; to induce the poor to rely on their own exer-

tions for maintenance; and in place of making beggary respectable calling; to brand it with infamy.

Ordinations.—On Wednesday the 21st ult. the Presbytery of New-Castle, Delaware, met at Bethel Church, for the Ordination of Mr. GEORGE MORRISON, as Pastor of that congregation.

In Solon, Me. on Wednesday, 14th inst. Rev. JAMES W. FARGO, over the first Congregational Church and Society, in that place;—Sermon by Rev. Professor Smith, Bangor.

In Charleston, S. C. Jan. 1st, Rev. DANIEL E. JOHNSON was ordained by the Charleston Union Presbytery as an Evangelist.

At Darlington Court-house, S. C. the 28th ult. Rev. GEORGE H. MARCHER was ordained by the Charleston Baptist Association as an Evangelist.

Installed, at Newport, N. H. Jan. 28th, Rev. JOHN WOODS, over the Congregational Church & Society in that place.

At a town meeting recently held in Northampton, Ms. it was unanimously voted to give Rev. MARK TUCKER of Stillwater, N. Y. a call to settle as Colleague Pastor with Rev. Mr. Williams.

POLITICAL.

CONGRESS OF THE U. S.

During the week ending February 6th.

Mr. FINDLAY presented a resolution of the Legislature of the State of Pennsylvania, praying additional protection to domestic manufactures.

Mr. FINDLAY also presented the petition of sundry citizens of the city and county of Philadelphia, praying an increase of the tariff.

Mr. HAYNE presented the memorial of the Chamber of Commerce of the city of Charleston, S. C. praying the establishment of a uniform system of Bankruptcy.

On motion of Gen. JACKSON, the Senate resumed the consideration of the bill authorizing the President to cause to be made a military road from Fort St. Philip, on the Mississippi, to the English Turn, as an auxiliary to the defence of New Orleans.

Mr. LLOYD, of Mass. offered a resolution directing the Naval Committee to report on the present state of the Navy Hospital Fund, and whether any alteration is necessary to carry into effect the wise and humane purposes for which that fund was established.

Naval Peace Establishment.—Mr. LLOYD laid on the table a Communication, with Documents, from the Naval Department, relative to a Naval Peace Establishment.

A bill from the House to extend the time for the settlement of the private land claims in the Territory of Florida, occupied the principal part of the sitting of the Senate, in committee.

Additional Indian Agents.—The House went into committee, on a bill for the appointment of two Indian Agents, to be stationed on the Western side of the Mississippi, as the President may think proper; with a salary of \$1300 per annum.

Roads and Canals.—Feb. 5th, The House resolved itself into a Committee of the whole, on the bill to procure the necessary surveys, plans, and estimates, or the subject of Roads & Canals.

The Senate were engaged the greater part of Feb. 6th in discussing the bill providing for the building of ten sloops of war.

Mr. ANNOR, of Georgia, in compliance with directions of the Legislature of that State, offered the following joint resolution:

Resolved, &c. That the following amendment of the Constitution of the United States be proposed to the Legislatures of the several States, viz. "That no part of the Constitution of the United States ought to be construed or shall be construed, to authorize the importation or ingress of any person of colour into any one of the United States, contrary to the laws of such State."

MASSACHUSETTS LEGISLATURE.

During the week ending Feb. 12.

A bill passed the Senate, releasing towns of less than five thousand inhabitants, from the obligation to be provided with instructors in the Latin and Greek languages, provided they shall vote in town meeting to provide an instructor in the lower branches of English education.

Harvard University, &c.—The Committee on the subject of appropriations to Harvard College, &c. made a report. [The committee recommended the following annual grants, for the five years next ensuing, from the tax on Banks, viz: To the University of Cambridge \$6000; Williams College \$3000; and the Berkshire Medical School \$1000.]

Williams College.—From a report made by the Committee of the Legislature, it appears that the Trustees of Williams College have by the Legislature of the State, invested the sum of 13,333 dollars in loans on good security, and applied the income of it to the support of a professorship of languages. The further sum of 7125 dollars has been loaned on good security, and the interest applied to the reduction of the tuition fees of students; \$3000 have been applied to the repair of the college buildings, and the increase of the library and philosophical apparatus. 5042 dollars are loaned on good security, and the income appropriated to defraying the general expenses of the institution, and the last semi-annual instalment of the grant, \$1500, remains to be paid.

Probate Courts.—A proposition is before the Legislature for providing regular salaries for the Judges and Registers of Probate in the several counties, and abolishing the fees which are now paid for the support of those officers.

The Governor's Salary.—The bill reducing the salary of the Governor, &c. was called up, and negatived in the second reading.

Supreme Court.—The bill for reducing the number of Justices of the Supreme Judicial Court to four, has passed both houses of the Legislature.

Small Pox.—A bill for the prevention of Small Pox, passed to be engrossed.

A bill passed the House of Representatives, providing that Manufacturing Corporations shall be taxed for the amount of property which shall be in them on the first day of May on each year, in the towns in which the manufactories are situated. A representation of the Warden of the State Prison, asking a grant of 1800 dollars, in pursuance of a vote of the Directors, to defray the expenses of that institution, was read and committed.

FOREIGN.

The packet ship James Cropper, has arrived at New-York, bringing London papers to Dec. 15th. A change has taken place in the Spanish Ministry. The Marquis CASA ILLUJO, is appointed prime minister of Spain; Heredia, is appointed minister of Justice; Don Josef de la Cruz, minister of War; Don Luis Lopez Ballasteros, minister of Finance; and Villola, President of the Council. Saenz, the late minister and confessor of the King, is appointed to the Bishopric of Tortosa. By another decree, the king has nominated ten individuals composed of persons selected from the Old Council of State, existing on the 7th March, 1820, to be a Council of State.

Madrid is still in a state of fermentation. An order has been published prohibiting the inhabitants from conversing on political subjects.

There is still some hesitation about re-establishing the inquisition. The king of Spain is in favour of this bloody tribunal.

There are above 7000 persons confined in prison at Lisbon for political offences.

The small pox is spreading rapidly in several provinces of France.

Belzoni, the traveller, is on his journey to Tombuctoo. Much valuable information is expected from this enterprising man.

By the last advices from St. Petersburg, (says the London Sun,) the relations between that Court & the Dutch government, seem to be more closely united, and the two governments are committed to each other to aid and support Ferdinand to regain possession of South America.

Letters from Constantinople announce that a Russian Diplomatic Agent was expected.

The actual government of Greece is said to have been informed that an European Committee, composed of Plenipotentiaries from the Holy Alliance, were to propose plans for the future settlement of Greece under the influence of Russia, and that Count Nesselrode will be President.

A census of Rome has recently been taken, from which it appears the population amounted to 136,263. The Jews, who are about 7,000, are not included in this number.

Lord Strangford signed, on the 25th of October, at the Palace of the Reis Effendi, in Constantinople, a treaty of friendship and commerce for the Court of Sardinia, by which the Genoese vessels will have the free navigation of the Black Sea.—The Porte has not yet ratified this treaty in the usual form.

From South America.—The Army of Gen. Valdes, sustained a great defeat from the Patriot forces under Santa Cruz, on the 8th Sept. One thousand prisoners were made by the conquerors. The army of Gen. Valdez is said to consist of 3,500 men—that of Santa Cruz of 9,000.

The government of Buenos Ayres have entered into a contract for the conveyance to that state of 200 Irish labourers, of the description usually called navigators, for the purpose of cutting a canal from Euseada to the city of Buenos Ayres, and these colonists are now assembled and waiting to embark at Liverpool. They bind themselves to serve the government for seven years.

From Alvarado.—The brig John, arrived on Saturday evening from Alvarado. Capt. Storer furnished the following information.—Hostilities still continued between the Castle of St. Juan de Ulua and Vera Cruz, without prospect of an accommodation. The city of Vera Cruz was almost in ruins from the bombardment. The Mexican fleet was in Alvarado, and the castle of St. Juan de Ulua received its supplies from Havana without any obstruction.

Indian Murders.—The Arkansas Gazette of Dec. 9th, states that a Party of Americans, 21 in number, were recently attacked while hunting on Red river, by a band of Osages, 200 in number, and were all murdered, except one.

DEATHS.

In Boston, Mr. Stephen Roberts, aged 65; Mr. Samuel Barnes; Mrs. Frances M. wife of Mr. David L. Mayo, 25; Mrs. Elizabeth, wife of Mr. James Osgood, 39; Mr. Daniel Utley, 29; Edwin A. Greenwood, 5; Mr. Wm. A. Kemp; Mr. Charles Baxter, 40; Mr. Thomas Powers, 40; Mr. Elizabeth W. Ware, wife of the Rev. Henry Ware, Jun. and eldest daughter of Dr. B. Waterhouse; Mr. Stephen Marston, 50; Mrs. Mary, wife of Ebenezer Atwell, 29; Charles Colman, 26 mo.; Sally Nolen; James Clay Robbins, son of Mr. Stephen R.; Mr. John Spanaui; at South-Boston, Mr. Peirce, mason, 41.

In Roxbury, Mr. Joseph Gore, 71.—In Medford, Mrs. Sarah Hall, wife of Mr. William H. 29; Mr. James Derby, 63.—In Milton, Mrs. Rebecca Whitney, wife of Gen. Moses W. 46.—In Weston, Mr. Elijah Traverser, 66, a revolutionary pensioner.—In Natick, Miss Sarah Bacon, 73.—In Needham, Frances, youngest daughter of Mr. Nathan Dewing Jun. 3 y. and 5 mo.—In Salem, Mr. Benjamin Herbert Hathorne, 50; Mrs. Eunice Kehew, wife of Capt. John K. 45; Mr. Robert Perkins, 71; Mr. Burpee Ames, 41.—In Shrewsbury, Capt. Levi Pease, 84. He went to bed in his usual health, and expired in bed a few hours afterwards, without a struggle. When Capt. Pease established the first line of Mail-Stages, the great mail from Boston to Hartford, New-York, &c. was carried about once a fortnight on horseback, and in a pair of saddlebags.—In Pepperell, George James, son of Henry Bass, Esq. of Boston, 17.—In Rochester, Mrs. Huldah Kenrick, 80, widow of Capt. John K.—In Nantucket, Mr. Sarah Coleman, wife of Mr. Prince C. 66.—In Hopkinton, Mass. Mrs. Hannah Fitch, 81, widow of the late Rev. Elijah Fitch.—In Concord, Mr. Stephen Barret, 74.

In Manchester, Con. widow Catharine Clark, 49; Mr. Abner Landfear, 70. They both resided in one house, and died within three hours of each other.—In Philadelphia, Mrs. Mary, wife of Lucius M. Sargent, Esq., in Providence, R. I. Noah Kendall, Esq. 49.—In Newport, R. I. Capt. Charles Davenport, 71.—In Wilmington, N. C. Capt. Jeremiah Washburn, 28, master of brig Favorite, of Kennebec.—At New-Hartford, Ct. Jan. 25, Mr. Roswell Goodwin, a member of the Theological Seminary, Andover.—In Charleston, Capt. Robert Cochran, 89, a native of Mass.—In Williamsburg, Mr. Jason Hemmingway, 53.—At the Bay of Bluxi, Mississippi, Cady La Fontaine, aged one hundred and thirty-seven. He retained his faculties until the day of his death.—In New-Orleans, Mr. Amory Bigelow, 30, a native of Harvard; Mr. Robert Anderson, of Portland; Mr. D. Dargatzis, of Boston; Mr. Barney Vailly, and Mr. N. Willet, of Mass.—In Edinburgh, 23d Nov. Mr. Rufus Woodward, late a Tutor in Yale-College.

Small Pox.—Deaths of Small-Pox in New-York the week ending Jan. 31, twelve. Deaths of that disease in the same week at Philadelphia, nineteen. In the state of Massachusetts, the same week, and the week following three.

The Board of Health of Baltimore, have made an official report that some cases of small-pox have occurred in that city.

The Board of Health, in Boston, announced one case of small-pox, on Tuesday, in Pleasant Street. The man, and his mother who nursed him, have been removed to Rainsford's Island. His bed and clothing have been burnt, and the house purified.

DR. BALDWIN'S CATECHISM.

JUST published, and for sale by LINCOLN & EDMUNDS, No. 53 Cornhill, a new edition of Dr. Baldwin's Catechism, being a compendium of Christian Doctrine and Practice. Price 45¢ per 100. Feb. 14.

USEFUL WORKS, for distribution at One Mill a page.

FOR sale by LINCOLN & EDMUNDS, No. 53 Cornhill, Scougal's Life of God in the Soul of Man. Friendly Visit to the House of Mourning. Miss Sinclair's Letter on the Christian Faith. 14

FEW FOR SALE.

IN Park-Street Church, No. 19, well situated both for hearing and seeing, about centre of the North side aisle.

BOARDING.—Two respectable Female Boarders can be accommodated about 6 miles from town. Inquire of Dea. Bumstead. No. 63 Cornhill.

District of Massachusetts, to wit: District Clerk's Office.

BE it remembered, that on the first

POETRY.

TO MRS. HANNAH MOORE.

By the Rev. JOHN NEWTON.

Why should you wish a name like mine
Within your book to stand,
With those who shone and those who shine
As worthies of our land?
What will the future age have gained,
When my poor name is seen,
From knowing I was entertained
By you at Cowslip Green?
Rather let me record a name
That shall adorn your page,
Which, like the sun, is still the same,
And shines from age to age:
JESUS, who found me when I stray'd
On Afric's dreary wild,
Who for my soul a ransom paid,
And made his foe a child.
He taught my wild blasphemous tongue
To aim at pray'r and praise,
To make his grace my theme and song,
And guided all my ways.
A pattern now of mercy's power,
Where'er I stand is seen,
Such as I think was ne'er before
Beheld at Cowslip Green.*

* Residence of Mrs. Moore.

From Zion's Herald.

MY FATHER.

My Father! Oh, that precious soul:
When it salutes my listening ear,
It bids my beating bosom bound,
And claims a tear.
It brings to recollection one
Who sunk beneath the treacherous main,
Just as my infant tongue begun
To lispen his name.
An Orphan child! ah, none can tell,
The sorrows which that word doth speak,
'Tis that which bids my bosom swell,
And wets my cheek.
To struggle through this world of woe,
Surrounded by each tempting snare;
To stem its storms, and never know
A Father's care,
At times seems more than I can bear.
But stop—that God who rules on high,
Bids me to him lift up my prayer—
On him rely.
Yes, and methinks I hear him say,
"Fear not the ill which may betide,
For 'tho' this life's uneven way,
I'll be thy Guide.
Then never more will I complain;
On him at all times I'll depend,
He is, and ever will remain,
The Orphan's Friend." P.

MISCELLANY.

AN ADDRESS.

In favour of the United Brethren, or Moravians,
written in consequence of the burning of Sarepta,
one of the Missionary Stations.

"To all who are interested in the cause of Christianity, and the progress of the Gospel, the following statement is offered by individuals wholly unconnected with the United Brethren; and excited to plead for them simply by the excellence of the character, the greatness of their cause, the rigid economy with which their plans are executed, and the remarkable success which has attended their labours.
"For nearly a hundred years past, and during a period in which the Christian world may be said to have been dead to the interests of humanity at large, the Brethren have continued to send forth faithful, humble, diligent labourers—men not contented to offer a sacrifice that cost them nothing, but quitting all that they held dear in the present world, all the comforts of a civilized home, have given up their lives to the service of their Redeemer; cheerfully exposing themselves to the baneful climate of the West Indies, or enduring, year after year, the rigours of an Arctic Winter, on the coasts of Greenland and Labrador, without the accommodations, and barely provided with the necessities of life. They have persevered in the work set before them, neither yielding to difficulties nor deterred by dangers and distresses, nor baffled by ingratitude and opposition.
"But it is not only on the excellence and the spirit of the Brethren's missions that we rest their cause, but also on the remarkable success which has attended their efforts. It is to facts that we appeal, to the well attested accounts of the most disinterested witnesses, and by these it is proved, that the Brethren's missionaries have discovered the right method of dealing with the wretched and the ignorant. In various parts of the world have they assembled around them colonies, gathered from the miseries of heathenism; and brought not only to a state of comfort, civilization, and industry, but to the knowledge and practice of the Gospel of Christ. The experience of a century has sufficiently proved that the directing principle of the mission of the United Brethren is the principle of practical wisdom; that the spirit which animates them is the spirit of the Gospel; and the success attending their exertions shows that the favour and the blessings of the Almighty has rested upon their labours.
"In thirty-three missionary stations in Greenland, Labrador, North America, the West Indies, Surinam, South Africa, and Tartary, there are about 32,000 Christian Converts, under the care of one hundred and sixty-eight missionaries, whose attention however, is not exclusively confined to them; for they preach the Gospel also to many thousands of heathens in their respective vicinities.
"The direct expenses of all these missions amounted, in 1820, to 6,677. 9s. 9d. [\$29,648. 04] a sum incredibly small, in proportion to the magnitude and extent of the good effected. But there were arrears and contingencies to be added, partly for the maintenance of aged missionaries, worn out in the service, or of the widows of deceased missionaries, or for the education of their children: these arrears, when added to the preceding sum, produced a total of 9431l. 17s. 11d. [\$41,977. 61.]
"The smallness of this expenditure is to be accounted for, not merely by the rigid

economy, and self-denying habits of the missionaries, but also by the gratifying fact, that in some of the stations, trades or manufactures, carried on under their superintendence, have been so productive as nearly to cover the whole of their respective expenses. In the Danish West India Islands, containing 12,000 Negro Converts, the missionaries have exerted themselves so effectually as even to remit 750l. [\$3330.] during the year 1820, towards the maintenance of other missions.
"The congregation of the Brethren on the continent and elsewhere, amount not on an average to more than eight thousand persons and these belong chiefly to the humbler classes of society; so that their means of contributing to the expenses of the missions are very small; but they were able, in a great measure, to meet it, until the difficulties and devastations attendant on the late war had so much impoverished the continental congregations, as to throw the burden almost exclusively on those of Great Britain.
"With every effort, however on their part, they were not able to raise above 2000l. [\$8880.] per annum; less than a fourth part of the whole annual expenditure.
"The Society labours in consequence, under heavy pecuniary embarrassments, and must long since have relinquished the missionary stations, and yielded up these Christian enclosures a prey to the powers of darkness, but for the spontaneous bounty of benevolent friends, chiefly in England and Scotland; by whose aid and exertions upwards of 4000l. [\$17,760.] have been collected in aid of the missionary fund. Still an annual sum of 2000l. [\$8880.] remains to be provided for; to which are to be added unliquidated deficiencies of former years; and during the present year this deficiency has been greatly augmented, owing to the dreadful devastations produced by hurricanes on 2 of the South African stations."

Since sending the above to press, we have received an account of another receipt visitation which has befallen one of the Moravian settlements; the settlement of Serepta, in Russian Asia, near Zarizyn, on the Wolga. Sarepta was first established in the year 1765, by five of the Moravian Brethren from Hernhuth, in the hope that it might be the means of bringing the Calmucks and other tribes in the vicinity, to the knowledge of Christian truth. The population has by degrees increased to nearly 500 inhabitants; and a small number of Converts (Calmucks) have of late years, been gathered from among the heathen. The calamity to which we allude, and which forms a new claim to Christian sympathy, is thus described by the conductors of the Brethren's missions:—
"It has pleased the Lord our God, whose ways are often inscrutable, but always righteous and full of love, to visit our congregation at Sarepta in Russia, with a very heavy disaster. On the 9th of August last a fire broke out in one of the out houses of the tobacco manufactory; and as all the premises were built of wood and by the long continued drought and heat had become like tinder, the flames spread with such rapidity that all human help proved vain; and in four hours and a half the shops, with all the buildings belonging to the manufactory, the apothecary's shop, the large distillery, the warden's house, the two large houses of the single Brethren, with all their shops and farming premises, and 24 dwelling houses (comprising three fourths of the whole settlement) were laid in ashes. Thus twenty-eight families, all the single brethren, seventy in number, and about twenty families of workmen and servants were bereft of their habitations. When the fire had reached the most dangerous place, between the single brethren's house and the closely adjoining out buildings of the minister's house, it pleased God to grant success to the unwearied exertions of those who came to our assistance, and to put a stop to the progress of the devouring element, otherwise, in half an hour more, the whole settlement of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants left without a home."
Two lives were lost in consequence of fatigue and agitation of mind. All who have retained their houses, have most cheerfully accommodated the sufferers in the best manner in their power. The church was saved, and has been reopened.
The loss sustained, by a still later account than the above from the Ch. Observer, is estimated at more than 170,000. Contributions for the relief of the suffering inhabitants of Sarepta, will be very thankfully received in New-York, by the Rev. Benj. Mortimer, No. 104, Fulton-st.

CIVILIZATION OF THE INDIANS.

"We return our best thanks to our father and to Congress, for his and their exertions to bring us, their affectionate children, to civilization, and to the knowledge of Jesus, the Redeemer of the red skins, as well as of the whites."—Address of Ottawas Chief to the President.
"From the report of the Agent, the Six Nations of Indians appear to be making considerable advances towards civilization. They have made extensive improvements, by clearing their lands, building comfortable houses, good fences, &c. At a number of the villages, they raise considerable English grain. There appears to be a spirit of industry among them; and a desire to excel each other in building houses, &c. The happy change which has been made in the habits of the Six Nations, is said by the Agent to have been brought about, in a great degree, by the smallness of their hunting grounds, and the scarcity of game, which have compelled them to labour for the support of themselves and families.
"A great change has taken place in the moral conduct of the Oneida, Stockbridge, and Tuscarora Indians. The Oneidas have built themselves a handsome chapel, in which Divine service is performed, with as much decorum and solemnity as at any other church.
"The Indians on the Alleghany, Cataraugus, and Tonawanda have made considerable advances, in improvement, by the aid of the Society of Friends,

"The Senecas appear to be seriously engaged in the education of their children, and have built a large school house for this purpose.
"The Genesee Indians have not had the same advantages, but have profited by the example of the white population surrounding their reservation.
"The Creek Indians have recently consented to the establishment of schools among them, and the Agent entertains great expectations of success.
"The attention of the Society of Friends has been turned to the Shawanese, Senecas and Wyandots, at Lewistown and Upper Sandusky, in Ohio. These Indians reside on their reservations, and have made considerable progress in improving their lands. They have a prosperous stock of cattle and hogs, and improve fast in the cultivation of wheat, corn and vegetables. They are desirous to have their children educated and some steps have been taken for the purpose.
"The Miamies have lately manifested a disposition to adopt civilized habits. They have taken measures to fence in fields for cultivation. Some of their children are educated, at the school established at Fort Wayne, by the Baptist Board.
"The Northern Missionary Society are making efforts to establish a school among the Indians, in the vicinity of Saginaw Bay; and notwithstanding some opposition, they will doubtless be ultimately successful.
"The Ottawas, Chippewas, and Potawatamies, also, have manifested a desire for improvement, by the provision which they have made, in the treaty lately concluded at Chicago, for the support of teachers, blacksmiths, and a person to instruct them in agriculture."

A school has been established under the auspices of Episcopalians, among the Menominee tribe at Green Bay, Michigan Territory. It contains about 60 scholars.—Star.
IMPROVEMENT OF AFRICANS.
"The slaves who joined the British during the war of our independence, to the number of more than two thousand, were settled on grants of land in Nova Scotia, as free British subjects. In this situation they displayed no inconsiderable share of ingenuity and enterprise, in providing for themselves the means of living. They erected places of worship, had ministers from their own body for their instruction, and acquired among their white neighbours, the character of an industrious and honest people. But the soil of Nova Scotia being found too poor to answer, and the climate too cold for their constitutions, the majority of them were persuaded to emigrate thence to their native continent, where they united with others in forming the colony of Sierra Leone. In this colony are now collected from fifteen to twenty thousand negroes, of whom upwards of twelve thousand have been liberated from the grasp of slave dealers. They are settled in towns and villages, engaged in cultivating the soil, exercising different trades, and in every kind of employment which the circumstances of the colony demand. All enjoy the advantages of education. They are regularly observant of the Christian Sabbath, are provided with houses of worship and religious teachers, whose pious labours have been crowned with very remarkable success. In short the fact is notorious, that the settlement at Sierra Leone forms a well regulated, enterprising, and highly prosperous colony. And among these thousands of liberated negroes, of negroes who had composed black regiments in the British service, of Maroons from the West Indies, and of native Africans from the surrounding country, who prefer a residence in the colony, these former slaves are represented as holding a respectable rank; as being most of them independent, and some of them in affluent circumstances."

AFRICAN COLONY.
Extract of a letter from the Agent of the American Colonization Society.
"The number of Colonists at Mesurado by the last accounts, was one hundred and forty. The emigrants in the Cyrus amounted to one hundred and five. The whole number of coloured people, who have gone out under the patronage of the Society, previous to the departure of the Cyrus, was two hundred and twelve. Several of these have returned to this country; and some of them have become settlers in the English Colony at Sierra Leone. The whole number of deaths which have come to our knowledge among the colonists since the commencement of our efforts, has been forty two. Twenty-two of these were among the passengers in the Elizabeth, the first vessel that visited Africa; and the causes of their deaths are particularly stated in the Fourth Report. Since the settlement at Mesurado in the winter and spring of 1822, (see the Sixth Report,) twenty deaths have occurred. Persons over 40 of both sexes 4; persons over 21 and under 40, 5; persons under 21 both sexes 11. Total 20. Of these twenty, four were killed in the war with the natives; two were drowned; one, Abel Herd, the Traveller, perished through his own rashness; and one other died from swallowing, during a fever, large doses of whiskey and pepper. From this account, and the consideration of the difficulties, which always attend the commencement of a work like that in which we are engaged, I leave you to judge concerning the discouraging statements frequently made by the enemies of our cause."

SLAVES.—In the Ohio Legislature, on the first of January, the committee appointed on the resolution proposing the entire emancipation of slaves, reported a long preamble and resolutions on the subject, recommending a system of foreign colonization, and the passage of a law by the general government (with the consent of the slave holding states) which shall provide that the children of persons now held in slavery, born after the passage of such law, shall be free at the age of 21 years, and recognizing the principle that the evil of slavery is a national one, and that the states composing the Union, ought mutually to participate in the duties and burthens of removing it.
CORRECTION.—Some of the papers have noticed the sale of two negro children, three weeks old, in Norfolk, Vir. as an act of great inhumanity. The Norfolk Beacon gives this explanation of the circumstances of the case:—
"The advertiser is the administrator of the estate of Seth Williams, to which the mother of the twin children belonged. The mother having died about ten days after parturition, and being unable to obtain a nurse for the children, who were so much afflicted from their birth, as to require uncommon care and attention, to justify a hope of rearing them, became a heavy charge on the administrator and his wife, who nursed them with the utmost vigilance and humanity day and night, until exhausted nature demanded some relief, when the administrator having no right to give them up gratuitously to their male parent, sought legal advice, in conformity with which they were offered for sale, to give their father, (who is also a slave) an opportunity of becoming lawfully possessed of them, and he accordingly became the purchaser."

SECRET BENEVOLENCE.
Mrs. MARIA H. SPERRY gratefully acknowledges the receipt of 50 volumes of bound books, on religious subjects, from some unknown friend, accompanied with an anonymous letter, dated "New England, 1823," requesting the books may be loaned without expense to the readers until they are worn out; and with liberty to have any of them sold, and the money arising from the sale, appropriated to the purchase of other useful books. May the benevolent donor receive a rich reward from Him who seeth in secret, and may he bless the donation to affect the good for which it appears to be designed and calculated.
Wenham, Mass. Jan. 30, 1824. M. H. SPERRY.

The parish under the pastoral care of the Rev. SILAS SHORES, of Falmouth, has contributed five dollars for the benefit of the American Colonization Society.
Boston, Feb. 4th, 1824.

OBITUARY.

Died in Stoughton, the 27th of Dec. 1823, Dea. ROGER SUMNER, aged 56. In 1775, Dea. Sumner made a public profession of religion, and afterwards sustained the office of Deacon of the church in Stoughton for a number of years, until, in consequence of bodily infirmities, at his own request, a successor was chosen in his stead. Dea. Sumner was a man of superior natural talents, and a strong mind and constitution. He was a lover of his country, and a firm defender of the free principles of our Federal Republic. He was a good citizen, a useful townsman, a kind neighbor, an affectionate husband, and a tender parent. But, what is more, he was a humble and devoted Christian. He firmly believed and uniformly defended the doctrines of Christ crucified. He grieved to see the cause of truth opposed, and deeply lamented the prevalence of error and iniquity around him. The trials, with which the church has been afflicted, where he was connected, often extorted the sigh from his aching heart, and caused him to pour out his whole soul in prayer to God, that the wickedness of the wicked might come to an end. As old age and many bodily infirmities came upon him, he looked forward with hope and composure to his latter end. Never was he known to murmur nor complain, though exercised with the most excruciating pain for the greater part of the time for three or four years before his death. At length, worn out by age and bodily sufferings, he came to the grave like a shock of corn ripe in its season, leaving an example of faith, humility, and devout resignation; and another evidence of the power of religion in supporting the soul under the most acute and afflictive diseases, which are permitted to prey upon fallen men. May his piety be possessed by his children to the latest generation, and his memory endure as long as the sun. [Communicated.]

The Lord will provide.—Long before the establishment of Bible Societies, the Rev. Peter Williams, a pious distinguished clergyman in Wales, seeing that his countrymen were almost entirely destitute of the Bible, and knowing that the work of the Lord could not prosper without it, undertook, with holy confidence, although destitute of the means, to translate and publish a Welch Bible for his countrymen. Having expended all his living, and being greatly involved in debt, with the work unfinished, he expected every hour to be arrested and imprisoned without the means or the hope of release. One morning he had taken an affectionate leave of his family for the purpose of pursuing his pious labor, with an expectation that he should not be permitted to return. When just as he was mounting his horse, a stranger rode up and gave him a letter. He stopped and opened it, and found to his astonishment, that a lady had bequeathed him a legacy of 500l. sterling. "Now," said he, "my dear wife, I can finish my Bible, pay my debts, and live in peace at home."
The above anecdote was related to the editor of the Religious Intelligencer, by a pious old lady of New Haven, who is a native of Wales, and who has heard Mr. Williams preach, and has one of his Bibles.

SUMMARY.

FOREIGN.

City of Jerusalem.—The number of houses at present in Jerusalem is between 3 and 4000; its inhabitants are estimated as follows: Turks 10,000; Greeks 1000; Franks, 1000; Armenians 1000; Jews 3500.

From England.—Government packets are to sail from England for Buenos Ayres the first Tuesday in every month.

The remains of the crew of an American vessel, name unknown, which was upset at sea, were landed at Holyhead. The crew were originally fourteen in number, ten of whom perished one by one, through fatigue and hunger, having clung to the wreck until their strength was exhausted. The survivors were sixteen days upon the wreck, eight of which they were without food. A subscription was opened for them at Holyhead.

Slave Trade.—It appears by an extract of a letter from Capt. Leake to Sir H. Mordaunt, from the Bay of Biafra, in the river Benuey that the Slave Trade is carried on by vessels mostly under the French flag, to an enormous extent—so that in the course of 18 months, 424 vessels arrived on the north side of the Bay of Biafra; and departed with large cargoes of slaves, from 500 to 1000 each. At a moderate calculation, 106,000 slaves have been carried off in the above vessels.

Negroes in Jamaica.—Jamaica papers received at Charleston, S. C. state that the petition of the free negroes of that island to the House of Assembly for an extension of their privileges has been rejected; the Assembly declaring that the free people of colour in Jamaica, have no right or claim whatever to political power, and that any further privileges than those which they already enjoy are unknown to the constitution.

Encouraging from Hayti.—A free black man, who removed from this country to Hayti during the last year, writes to his friend in this city, that the President received him in the most friendly manner, granted him a fine farm in a beautiful situation, furnished him with farming utensils, and promised him that he would furnish provisions for ten families, until they could support themselves. He thinks that if industrious blacks were to go from this country to Hayti, they might accumulate something handsome in a few years. [Obs.]

DOMESTIC.

Stealing Negroes.—Johnson, the Kidnapper, so notoriously known in his wicked occupation, was lately tried in the State of Delaware, and sentenced to receive 39 lashes on the back, to stand one hour in the pillory, to have his ears nailed thereto, and the soft part cut off.

By the report of the special committee on negro slavery, in the Legislature of S. Carolina, it appears that in that state alone there are 258,478 slaves, valued at \$77,543,000, averaging \$300 each. In the United States there are about one million five hundred thousand!

Florida Indians.—We have information from Pensacola, to Dec. 28th. Gov. Duval had arrived, accompanied by two Chiefs of the Lower Creek or Seminole nation. He passed through Tallahassee, and held a conversation with the Chief, and was informed by him that it was with difficulty that he could restrain his young men. Some outrages had already been committed on the settlers in the vicinity of Fort St. Marks, which Fort had been abandoned by the U. S. troops, by order of government.
Mobile Register.

PAUPERISM.

A society was formed in Washington City on the 12th ult., for the purpose of meliorating the condition of the poor, and preventing as far as practicable, pauperism, vice and immorality. The Society is called "The Howard Institution of Washington City." The following gentlemen were chosen Officers and Managers for the ensuing year. Hon. Samuel L. Southard, President. W. W. Seaton and Geo. Blagden, Esqrs. Vice Presidents. John Coyle, jun. Secretary. Wm. A. Bradley, Esq. Treasurer.

In Philadelphia, the tax for supporting the poor, last year, was \$100,000; and the assessment for the same object this year, \$130,000.
The surgeons of the Philadelphia Eye Infirmary report, that during the last year 176 patients were admitted—that 118 were cured and 31 relieved.
Portland Savings Bank.—The following statement exhibits the situation of the institution at the end of the first six months from its establishment. 275 Deposits by 200 persons, from 20th Aug. 1823, to Jan. 21, 1824 \$14,049. 31—Semi-annual dividend, carried to account of Depositors \$78.03—Interest on loans \$104. 74—Total \$14,232 8 cents.

Rhode Island Legislature, Jan. 22.

EDUCATION.—Mr. Burgess reported a resolution in favour of providing by law for the education of children employed by law for the education of children in the State. A gentleman, who, from motives of benevolence, had visited the several factories, and inquired into the particulars, stated that 2500 children, excluding weavers, were of the age of 7 to 14, were employed in the Manufactories for the children of that age, the only means of Education were Evening and Sunday Schools, children being employed from sunrise in the morning to nearly eight o'clock in the evening; after which they had to prepare for the evening school. Mr. Burgess observed, he had no idea of putting the State to expense for the education of these children. His view was that it should be left to the employers of these children, to give them schooling, and to deduct the expenses from their earnings. The bill was recommitted.

Geological Survey.—The Legislature of North Carolina, at its late session, appropriated \$250 annually, for four years, for the purpose of enabling the Board of Agriculture to employ a person of competent skill and science, to make a geological and mineralogical survey of the State.

Canal in Florida.—"It is contemplated in St. Augustine," says the Charleston Courier, "to cut a canal for the purpose of bringing the waters of St. John's river through the harbor of that city." The committee on the subject, have reported in favour of a Canal from Lake Champlain to the River St. Lawrence, 120 miles.

The Chesapeake and Delaware Canal Commissioners have agreed upon a course for the contemplated work.

Seat of Government of Maine.—The question, for accepting a deed of 30 acres of land, given by the inhabitants of Augusta, for the location of the seat of Government, has been postponed till 1827, by a vote of 77 to 65.

It appears from the report of the Post Master General, that there are more than 560 different newspapers printed in the United States.

The number of Newspapers chargeable with postage, sent by mail from the Post Office in Boston, is found to exceed one hundred and sixty thousand in three months. Those which pay free of postage, probably exceed forty thousand in the same space of time.

At Savannah on the 12th and 13th ult. the thermometer in the shade, was at 75—the peach and plum trees were beginning to put forth their buds, and it was feared a succeeding frost would destroy the fruit for the ensuing year.

A Fire at Savannah, Georgia, on the night of the 19th ult. destroyed all the buildings on Rice's wharf, and all the buildings from Exchange Dock to Mongin's wharf, and the buildings of Moore's, Auclaux's, and Mongin's wharves. The whole number of buildings burnt was 17 or 18, and the amount of property destroyed, 70 or 80 thousand dollars.

The statement that Mr. Wm. H. Handy, of the Missouri Fur Company, had been killed in a duel, is incorrect. He was murdered by Mr. Samuel Perry, Senator in the Missouri Legislature, in whom he had conveyed a challenge from Bartlett, R. H. Price, Esq.

ECONOMY.—The following is the result of an experiment, actually made, in order to ascertain the comparative expense of oil and candles. It appears that one gallon of oil will burn 362 hours and 3-5, and that it requires 10 and 3-5 lbs. candles, to burn the same time; so that supposing oil to be 75 cents a gallon, it will be equal in expense to mould candles at 7 cents per pound.

LATHROP'S REMOVALS.

WITH a Memoir of his Life, written by himself. "The system of truth which is found in the Bible, and to which he steadily adhered, was that, of which salvation by the atoning blood and life-giving Spirit of Christ, is the prominent feature. Here, he often declared, he rested his hope of heaven; and that if the great doctrine of atonement were taken away, there was, in his view, nothing left in the gospel, to meet the necessities of the sinner. His discourses were remarkable for a practical exhibition of gospel truth, for a strict and ingenious analysis of his subject, for abounding with lively impressive sentiment, and deep and critical views of human nature, and for a simplicity and perspicuity of method, sentiment, and expression, which rendered them alike intelligible to the most illiterate, and gratifying to the most refined of his hearers. It is a common observation among preachers, that the great truths of the gospel, lose much of their situation of the human mind, but Dr. Lathrop, effect by being often repeated, that while he kept constantly in view the same cardinal truths, his hearers were perpetually gratified with novelty."
Price \$2.—For Sale by R. P. & C. WILKINS, Wholesale and Retail Booksellers, Boston. The Trade supplied on liberal terms. Feb. 7.

ANNOTATIONS ON THE BIBLE.

JAMES W. BURDITT, Franklin Head, No. 94 Court Street, has for sale a few copies of Annotations upon the Holy Bible: wherein the sacred text is inserted, and various readings annotated; together with the parallel scriptures. The more difficult terms in each verse are explained; seeming contradictions reconciled; questions and doubts resolved; and the whole text opened up by the late Reverend and learned Divine, Matthew Poole—to which is prefixed an account of the life and writings of the author. Feb. 7.

SECOND EDITION OF MR. WAYLAND'S SERMON.

JAMES LORING has just published, price 25 cents, the Moral Dignity of the Missionary Enterprise. A Sermon delivered before the Boston Baptist Foreign Mission Society, by Rev. Wm. Wayland, Jr. Pastor of the First Baptist Church in Boston. Second Edition.

Extract from a Review of the above in the Missionary Herald for February. "This is a production of more than ordinary excellence. It deserves, & we hope that its intrinsic merit will secure for it, an extensive circulation. It combines much plain truth, and felicity of illustration. The classical allusions with which it is abounded, and the various and striking imagery, happily employed to enliven attention, are, however, but its minor excellencies." Feb. 7.

PAWUCKET COLLECTION.

JUST received, and for sale by LEXONS & LAMM, 53, Cornhill—the 5th Edition of Pawucket Collection of Conference Hymns, by Rev. David Benedict.

MRS. SHERWOOD'S STORIES.

JUST received and for sale by R. P. & C. WILKINS—price \$1, fine paper, 75 cents. Stories explanatory of the Church Catechism by Mrs. SHERWOOD, author of the History of the Government, &c. Also, the History of Henry Miller, a little Boy who was not brought up according to the fashion of this world; by Mrs. SHERWOOD, author of Stories explanatory of the Church Catechism, 62 1-2 cts. Jan. 31.

COMMON THINGS.

JAMES LORING, has for sale at this Bookstore, No. 2, Cornhill, price 12 cents single, and \$1.12 cts. per dozen. The First Catechism, for Children, containing Common Things, necessary to be known at an early age—By Rev. David BLAIR—with the addition of several articles adapted to the capacities of children; a Catechism of the American Revolution, and of the History and Customs of Nations. Third edition. Jan. 31.